22 Octob 1659

# England's Standard:

To which all the Lovers of

A juſt and ſpeedy SETTLEMENT,

BY

A ſafe Parliamentary AUTHORITY,

In City, Country and Army,

are deſired to repair.

OR,

# A REMONSTRANCE

OF

The Lovers of the COMMONWEALTH,

Inhabitants of

*HAMPSHIRE.*

Delivered to

The Council of the Officers of the Army,

*November* 21. 1659.

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*LONDON:*

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To the General Council of the Officers of the Army:

*The Remonſtrance of the cordial lovers of the Commonwealth, inhabitants of* Hampſhire.

SHEWETH,

THat being very ſenſible that the Enemies of this Commonwealths peace and Safety are exceedingly lifted up in hopes and expectations that the preſent diſtractions will bring about their long-deſired opportunity to introduce the Yoke and tyrannical Government of the late Kings family; and finding alſo, to our great grief, that many that have heretofore been oppoſers of the ſame, through the ſubtilty and inſinuations of the ſaid Party, are ready to comply with them, under pretence that there is no other poſſibility of Settlement: We therefore judge our ſelves bound in duty to God, our Country and Poſterity, to manifeſt and declare, That our true and cordial affections are ſo fixed to the love and deſire of a firm and juſt Commonwealths Government, that no fears, ſufferings nor hardſhips ſhall (through the aſſiſtance of God) in the leaſt meaſure alter our reſolutions, but that we ſhall be ready with the hazard of our lives, and all that is near and dear unto us, to oppoſe both the open and private Enemies of the ſame: And we account it alſo our duty, as far as in us lies, to ſtrive that a period may be put to theſe long Diſtractions and Miſeries which thereby are fallen on the Nation, which as hitherto have been beneficial to none, but a few ambitious ſelf-ſeeking perſons; ſo we alſo viſibly ſee, never can nor will; and that unleſs the Lord in mercy be pleaſed to put a period to the ſame, we can expect no leſs then that a preſent total deſtruction will enſue, or at beſt a ſervile ſubmiſſion to the will & pleaſures of them that ſhall be ſtrongeſt. For the prevention of which, we cannot in our judgements find any remedy under heaven, better, eaſier & ſpeedier, then an unanimous agreement of the well-affected Party, on ſuch Principles of common good and ſafety, that may ſecure the Rights of all juſt intereſts. And to the end it may be obtained, we do in the bowels of pity and compaſſion to our poor, almoſt-ruin'd Country, implore this from you, that finding by ſad experience the hearts of men are generally ſo baſe and corrupt, that there are few or none but are Enemies to the Liberty and Proſperity of their Country, (when they may enrich themſelves thereby) but onely for want of time and power; and that it's to be feared, what men ſoever ſhall

come

come into the ſupreme Power or Authority, will make it their buſineſs (as heretofore) under fair pretences, to enrich themſelves, and perpetuate their ambitious deſignes, unleſs there be ſome ſure, firm and unalterable Limitations and Reſtrictions agreed on by the conſent of the people, to prevent the ſame: That therefore you will with all ſpeed and vigour joyn with us, to invite all the Lovers of their own and their Countries peace and ſafety, to centre in an Agreement (according to the ſubſtance of theſe following Heads) and that all thoſe that ſhall own, agree to, and ſubſcribe the ſame, ſhall be capable to be Electors or Elected for all future Repreſentatives, and none elſe: And that you will ſpeedily after the ſigning the ſame, deſire and perſwade them to chuſe their Members; that ſo by a viſible and ſafe Authority, the Nation may be ſecured from the power and deſignes of forraign and domeſtick enemies; and all Intereſts that are uſeleſs, oppreſſive, and deſtructive to the general good and juſt Liberty of the Nation, may be taken away.

1. *That no perſon or perſons whatſoever, on pain of High treaſon, ſhall aſſume or challenge to themſelves any power, right or intereſt in making or altering of Laws, but thoſe that ſhall be immediately elected and impowered by the people that ſhall enter into and own this Agreement.*

2. *That it ſhall not be in the power of any Repreſentative to eſtabliſh any Government by a King, Single perſon, or Houſe of Lords; nor to continue the Legiſlative power in themſelves, or make Laws for the continuation of it in others above the ſpace of two years together at the moſt, upon pain of the higheſt puniſhment that can be inflicted; that ſo every man may taſte of Subjection as well as Rule, and may be equally liable to the Laws that he ſhall make for others.*

3. *That ſeeing it is not in the power of humane creatures to confer any ſpiritual gift or authority on their Repreſentatives, and that they can receive no larger power then the people are capable to give them; that therefore it is not nor ſhall be in the power of any Repreſentative to intermeddle with things ſpiritual or ſupernatural, nor to compel or inforce any perſon or perſons, directly or indirectly, by Law, againſt their own free-will and conſent, to pay to the maintenance of a National Miniſtery, but leave all people free to pay their own Paſtors and Miniſters, according to the infallible rule of the Goſpel, the practice of the Primitive times, and the preſent practice of many Reformed Churches in forraign parts. Provided nevertheleſs, that it is not hereby intended or meant, that the Parliament ſhall be reſtrained from any power (in making Laws) to prohibit the profeſſion of any Religion not Chriſtian, neither the publike profeſſion of Popery, which is*

*incorporated with the interest of a forraign power, inconsistent with publike safety and society.*

4. *That no publike Salary-man shall be capable to sit in Parliament, nor during his session there, shall be invested with any Salary-Office, nor shall have any of the publike Treasure conferred on him, under any pretence whatsoever, on pain of high-Treason:* (*the place of an Ambassadour, and the charges thereon expended, onely excepted.*)

5. *That the Legislative power shall be kept separate and distinct from the Administrative power. That all Representatives that shall be chosen by vertue and according to this Agreement, shall be and are hereby ordained to be the Supreme Authority of the Nation: to make and alter Laws, to make War and Peace, and to raise money for the same. Provided they act not against, nor endeavour to destroy or take away all or any of these five Fundamentals. And it is hereby agreed and declared, That whatsoever person or persons shall under any pretence whatsoever use power or force to dissolve the said Authority, whilst it acts nothing against the five aforenamed Rules, or use force to destroy those Laws which they shall make, shall be deemed and accounted Traytors for the same, and suffer punishment accordingly.*

By this way of Agreement, formerly practised in most Nations, when a former Government (through necessity, for their preservation) hath been cast off, we can (with the blessing of God) expect a speedy and secure Settlement, to the content and benefit of all just men, and just interests; and also rationally hope for a reconciliation of those that are now exceedingly bent against the Settlement of a Commonwelth: and in the prosecution hereof, we shall with all alacrity joyn with you in the utmost hazards. But if you shall oppose the substance hereof, we cannot expect any sure and lasting Settlement, neither can we see how you can clear your selves of the guilt of all the Bloud and Treasure that hath been spent, or of the Miseries which for want of such a Settlement will inevitably ensue. However, we have discharged our duties, and leave the success to God, who we are assured will not suffer his glory and his peoples good to be overthrown.

Now seeing these things we have here mentioned and desired are of such an high concernment, we are constrained, for the prevention of scandals and aspersions which may be cast on them or us, to shew these Reasons for the same.

It cannot be denyed by any person that understands what the Government of this Nation was, That the King was pretendedly limited

mited and bounded by his Oath, to govern according to thoſe Laws that ſhould be made by the people, and that the Parliament was a Skreen between the Kings Prerogative, and the Peoples Liberties: but this proved to little purpoſe; for that he being a ſtanding power, and (as he pretended) unaccomptable for any thing he ſhould do, and had the power of conferring all places of profit & honour on whom he pleaſed, he and his Court had generally ſuch an influence and intereſt in chuſing Parliaments, that ſeldom any conſiderable number, who were not his meer Creatures, were elected; and ſo by Parliaments, his own, and not the peoples intereſt was promoted: Or if he at any time found the Parliament endeavouring to bound his Prerogative, it was his practice preſently to diſſolve it. However, if there were Bounds and Reſtrictions put to the King, and that there was a power intended to bridle his deſignes: why ſhould any man plead for no bounds, neither of time, nor of power, to be put to the Parliament? When the King ruled, the Parliament was intended to be a Skreen between the Kings Prerogative, and the peoples Liberties; and ſhall we now have no Skreen between the Parliaments power and will, and the Peoples liberties, proprieties and ſafeties? Shall they have power to raiſe what monies they pleaſe, and ſhare it amongſt themſelves? ſhall they ſet up (as of late) many great Salary-Offices, and keep pluralities of the beſt of them to themſelves? ſhall they have power to deſtroy men without a cauſe, and take their Eſtates to themſelves? We do not by any part of this Agreement tye up their hands from doing good, but onely from deſtroying us. And is not a Parliament free, that hath an abſolute power to do good, Unleſs they have alſo an abſolute unlimited power to do miſchief, and make Laws to protect themſelves therein? ſurely this is ſuch an abſurdity, that none but a grand Impoſtor (that aimes chiefly at his own deſignes) can plead. Should any future Parliament act contrary to the ſubſtance of all or any part of this Agreement, what rational unbyaſſed man can expect ſafety? If they can ſet up a ſingle perſon, why not *Charles Stuart*, as well as any other? If perpetuate the power in themſelves, or in any number of perſons, why is it not better to have it in one? one Family will be at a cheaper rate made rich then many; men that are honeſt, and love their Countrie, may apoſtatize and prove enemies; which lamentable late experience ſufficiently hath taught us. Is it not better to make ſuch Laws that may bind the worſt and ſubtileſt heads from hurting us, then to be alwayes at the mercy of honeſt men;

men; which probably have appeared ſo, thereby to get an opportunity to doe hurt to the purpoſe? If Parliaments may ſet up what form of Church-Diſcipline or Worſhip they judge beſt, why not Prelacy or Popery, as well as Presbytery; and ſo conſequently a compulſive maintenance for the Miniſters of the ſame? Did not Parliaments in *Edward* the Sixth's Reign ſet up Prelacie, and own the Profeſſors thereof? And did not Parliaments (conſiſting of a great number of the ſame men) in Queen *Maries* dayes, eſtabliſh Popery, and make ſuch cruel bloody Laws, by which many Proteſtants were burned? this in theſe dayes is worth taking notice of, to prevent the like. The National Miniſtry that muſt be by compulſion provided for, ſurely at preſent is meant Presbytery, and their Adherents; & how Orthodox they are, let them by the heaps of their infamous fawning Addreſſes, to the late ſingle perſon, be judged: and what they deſerve, let their Sermons, and the fruits of them in *Cheſhire* and elſewhere, claim. If the publick maintenance ſhould be taken from them (as it was from the Prelacy) and conferred on the Miniſters and Paſtors of ſeparate Congregations, and none elſe, what a flood of Envie and Reproach would they caſt forth! But ſurely, conſidering what blood they have been guilty of, what deſperate perils they have often involved this Nation in, and how mercifully God hath preſerved it from their deſignes; they are not a people ſo to be feared, nor (in point of policy) ſo to be pleaſed, as ſome may pretend; unleſs the end of all ſucceſſes and victories muſt center in taking away the Eſtates of the Conquerors, to pleaſe and ſtrengthen the Conquered, that ſo at laſt they may be enabled to ſatiate themſelves with a cruel and bloody Revenge. However, we have not in any meaſure deſired any more Liberty of Conſcience, nor ſecurity of our Eſtates, but what may be equally due to them, if they have not been, nor ſhall not be guilty of the breach of the peace of the Nation. We claim no more then what is due to us by the Law of God and Nature, and we are bound in conſcience to our ſelves and Families to aſſure it. But at laſt, if notwithſtanding all this, nothing will pleaſe our Enemies, but Death, Baniſhment or Impriſonment, or denyal of our Religion; it behoveth us to prevent the ſame; and if they ſuffer in the end, they may juſtly blame their own obſtinacy for it. We heartily wiſh that all the Parliament, nay, all the Magiſtrates of the nation, were or may be nurſing Fathers, and nurſing Mothers to the Church of Chriſt, that they would cordially make it their work to relieve the poor, and cloath the naked Chriſtians

ſtians, and with the great Eſtates which they poſſeſs (and for which they muſt give an account) to take a delight in doing good. Let them do the work of Chriſt in the way of Chriſt, and not in or by the way of Antichriſt; for that is not required at their hands. Why we, by this Agreement, reſtrain publick Salary-men from ſitting in Parliament, we give this Reaſon, That experience hath taught us, that great damage hath and may ariſe thereby to the nation in general: to particularize: Thoſe people never think of leſſening, but encreaſing the number & benefit of Offices; ſo that it often hath fallen out, that Parliament-men by Salary-Offices, have yearly received many thouſands of pounds, when they have been non-reſident, and have not paid 100 *l.* yearly, to execute their place: this is the reaſon that vaſt unneceſſary ſums of the publick Treaſure have been conſumed, to the impoveriſhing of the Nation. We do not in the leaſt deny, but that there may be, and are many Salary-men both in the Army & elſewhere, that are as able, & may be as much confided in, as any people in the Nation; and we ſhould be glad that they might proceed in freeing their Country from captivity, and building of Laws or walls of ſafety about it; and that they, with *Nehemiah*, would not eat the bread of the Governour, for that the bondage is great: but that they ſhould be imployed in a double capacity, or render void a certain ſafe principle for the nations eaſe, may be a precedent of dangerous conſequence. And that Parliament men ought not to receive or ſhare among themſelves any of the publick Treaſure, is of abſolute neceſſity: had the long Parliament been reſtrained from it, as alſo from giving large unwarrantable gratuities, the nation had been ſome hundred thouſand pounds better then now it is; the ſouldiers had not been inforced to ſell their Arrears for little or nothing, the publick Faith-mony had been paid; and in all likelyhood, if they had been reſtrained from advantages to enrich themſelves, & been bounded in their Seſſions to ſit but a ſhort time, they had made ſuch good Laws, and ſuch a ſure Foundation of Government, that might have ſecured the Nation and themſelves, and ingaged the people in their affections to them, for the good they had received by them. Notwithſtanding all this, we know it is and will be the great cry of the implacable Royal Faction, both old and new, for a Free Parliament, choſen as formerly, without any Qualifications, and to ſit and make Laws without Reſtrictions; this indeed is their Maſter-piece to bring in *Stuarts* Family; it being viſible, that by ſuch an Election few or none would be elected, but thoſe that would eſpouſe the *Stuarts* Intereſt, and ſo under a pretence of Law

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and Equity, inthrone him, to the utter destruction of all the honest party, whom they brand with the Titles of Sectaries and Hereticks, thereby to render them more contemptible to the people in general, then the most vitious persons in the land, whilst they themselves more justly deserve those titles, by differing more from the Precepts and Practices of Christ, the Apostles, and Primitive Churches. We are as much for a just Parliament Authority, as any people in the nation, and do declare from the sincerity of our hearts, we cannot possibly, in the least, imagine how this nation can be secured in its liberties and proprieties, but by constant successive Parliaments, limited both in time and power: for this being done, they will not rashly thrust the Nation into wars, knowing they must equally contribute to the charge, and not be in a capacity to enrich themselves by great Offices, in prosecuting the same. Had the Nation been thus settled before (causelesly) the Spanish destructive War was begun, it would in all probability, together with the miseries that have thereby happened to the Nation, have been prevented. Although Parliaments have been guilty of high miscarriages, yet this is not a ground sufficient to lay them aside, and center in a worse way: it may as well be alledged, that all Magistracy hath generally made use of its power for their own Advantages; and therefore that all Magistracie and Government ought to be laid aside, and all things left to run into Anarchy and Confusion.

To conclude: We profess in the integrity of our hearts, we desire a real Reformation in Church, according to the written word of God, and the example of the Primitive times; and a true, firm and lasting settlement of the State, that we may have Rulers (as in the old time) that may execute justice and judgement, and be a terrour to those that shall do evil, and a comfort to those that do well. And we declare we have no designe nor desire, in the least measure, to ruine and destroy any of our fellow-Natives and Country-men; as is cleerly manifest, by what is afore specified. And we do earnestly desire all Interests that are consistent with common safety, and persons that desire to do as they would have others should do to them, may consent and agree with us herein; and we hope if the love of peace and settlement be not hid from their eyes, they speedily will.

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*THis Remonstrance being read, and the Presentors thereof with-drawn, they were again called, to whom the Chair-man, Colonel* Barrow, *returned this Answer: That he was commanded to give the Remonstrators the thanks of the Committee, for their good affections to the Publick; and to let them know, they were proceeding on things of the same nature.*

FINIS.